beverages. The havoc wrought to the character of the individual and the injustice to his family and associates is far more important than are the bad physiological effects, which have been so much emphasized in the schools.

Those who would have abolished slavery before the Civil War were often confronted with opponents who appealed to the Bible in support of slavery. Defenders of light wines and beers do not so often make this appeal now, although in relation to biblical literature the two problems are somewhat analogous.

The real problem of prohibition, however, is not whether legal restriction is an infringement of human rights, but rather will mankind be better in the highest sense of that term with or without such legal restriction. The moral standards both of the New Testament and of modern ethics call for support of public policies on the basis of public welfare—the welfare of both present and future generations. No one can properly claim either individual or natural rights that conflict with the permanent welfare of humanity. If the claim to natural rights can be justified at all, surely the right of the child to favorable environment, both natural and social, for his moral development will take precedence of any claim adults may set up to unrestricted indulgence of their appetites.[4]

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[4] The questions of the prohibition of the use of intoxicating drinks and of the physiological, the mental, the social, and the economic effects of the use of alcoholic beverages are very fully discussed from a scientific point of view by Professor Irving Fisher in his book, Prohibition at Its Worst, The Macmillan Co., 1926.

PROBLEMS

1. (a) Explain the meaning of temperance as used by the Greeks in their four cardinal virtues.

(b) What other term or terms in current use have much the same meaning as did temperance to the Greeks?

(c) In what respects do the Greek and the New Testament ideas of temperance differ, and in what respects are they alike?

2. (a) Why is temperance with respect to the use of intoxicating drinks coming to be identified with total abstinence from the use of such beverages?

(b) What have changed conditions to do with the change in thinking on this problem?

(c) What would be the probable consequences of general use of intoxicating drinks under present conditions?

3. What is or ought to be the relation between temperance legislation and temperance education?

CHAPTER XXIV

INDUSTRY

"And now, brethren, I (Paul) commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

"I have coveted no man's silver, or gold, or apparel.

"Yea, ye yourselves know, that *these hands have ministered unto my necessities, and to them that were with me.*

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*" The Acts XX: 32-35.

"For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." I Thessalonians II: 9.

"But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

"And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

"And that ye study to be quiet, *and to do your own business, and to work with your own hands,* as we commanded you;

"That ye may walk honestly toward them that are without, and that ye may have lack of nothing." I Thessalonians IV: 9-12.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

"For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

"Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

"Not because we have not power, but to make ourselves an ensample unto you to follow us.

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." II Thessalonians III: 6-12.[1]

Commentary

The passages here quoted emphasize manual labor. This was then the predominant form of labor. Paul was himself a tent maker and taught industry by example. The early communistic tendencies of the church and the methods of charity practiced made imperative the obligation on the part of each member to produce in proportion to his ability. Any other policy would mean impoverishment of the group, which seems, in fact, to have been the condition of the church at Jerusalem. Labor, no less than invention, is a child of necessity. A communistic system, or an extensive practice of charity for the poor, seems to many individuals to lighten or remove necessity; whereas necessity is really shifted from the individual to the group. It is, however, difficult for the individual to realize this or to feel the urge of it.

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[1] See also Romans XII: 11; Ephesians IV: 28.

The early intense enthusiasm for spiritual things tended to overshadow the necessity of perpetuating a material basis of life. As the churches grew in numbers and years this necessity became very manifest and is expressed with emphasis in the epistles of Paul.

Under present conditions there is equal need of emphasizing industry as a quality of character. There is now, however, as much need of mental as of physical labor; those that have tried it know that thinking is hard work. The burdens of manual labor are often greatly increased because some people are too lazy mentally or do not take time to plan their work. Thus the muscles may be overworked while the nervous system is all the time on vacation.

There is, too, very frequently a disposition on the part of some to look down upon work that involves the manual element. And since it requires a long period of hard mental work to learn a profession and continued hard work to practice it, these individuals elect neither manual labor nor professional work. They prefer to escape both in favor of quick and easy ways of making money. This accounts for the popularity of the "selling game," so called. "Find something to sell that has in it a big graft" represents this type of vocational wisdom. This attitude is not only a manifestation of laziness and an illustration of the love of money as a root of evil; it is rejection in practice of the fundamental moral basis of all vocations—a willingness to make service to fellow men the first consideration.

This is not an effort to discredit merchandising, insurance, or real estate as vocations. It is only a protest against abuse of these and kindred occupations. These abuses are the outcome of the "get-rich-quick" and "easy money" ambitions. These abuses can be corrected only by substitution therefor of that great social ideal, love of neighbor, which expresses itself in service of fellow men. With this change of attitude and purpose labor becomes, not a curse, but a source of the most lasting satisfactions. To know the joy of socially valuable work well done should be the aim of all vocational training. To realize this aim is to make allies of industry and ethics.

PROBLEMS

1. (a) What are the essential differences between work and play?

   (b) What characteristics do they have in common?

2. Explain the relative places and importance of work and play in the development of children and youths.

3. Why is early development of the habit of industry essential to success?

4. What other qualities of character does the habit of industry tend to develop?

5. It is said that "thinking is hard work." In what ways is this true?

6. (a) Explain how manual labor may be lightened by mental labor. Give illustrations.

   (b) Show how some degree of manual labor may contribute toward mental accomplishment.

7. Why are all, rich and poor alike, morally obligated to work?

PART IV

APPLICATIONS TO SOCIAL INSTITUTIONS

CHAPTER XXV

PROPERTY

The right to hold property under some conditions, at least, is indirectly recognized in the command, Thou shalt not steal; this command is often directly reaffirmed in the New Testament. The Gospels, however, lay great emphasis upon the subordinate place of property as compared with other values; this is shown by the following:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

"For where your treasure is, there will your heart be also." Matthew VI: 19-21.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. *Ye cannot serve God and mammon.*

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature?

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin;

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"(For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

"*But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.*

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matthew VI: 24-34.

Following the parable of the unjust steward is this comment:

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke XVI: 9-12.

"Recompense to no man evil for evil, *Provide things honest* in the sight of all men." Romans XII: 17.

"Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Ephesians IV: 28.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." I Timothy V: 8.

"But godliness with contentment is great gain.

"For we brought nothing into this world, and it is certain we can carry nothing out.

"And having food and raiment let us be therewith content.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

"*For the love of money is the root of all evil*: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." I Timothy VI: 6-12.

"Charge them that are rich in this world, that they be not highminded, *nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;*

"That they do good, that they be rich in good works, ready to distribute, willing to communicate;

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." I Timothy VI: 17-19.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

"Your riches are corrupted, and your garments are moth eaten.

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter.

"Ye have condemned and killed the just; and he doth not resist you." James V: 1-6.[1]

In the early history of the Church there was a period of common ownership of property, as shown by the following:

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

"And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

"And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

"Having land, sold it, and brought the money, and laid it at the apostles' feet." The Acts IV: 31-37.

Commentary

A person's attitude toward property is determined largely by his system of values. Any system that emphasizes values to be realized in a life beyond death will, of course, attach only minor importance to material possessions. On purely empirical grounds, however, ethics finds ample justification for regarding property only as a means toward attainment of the greater human values. Even persons absorbed in social and political ambitions or in the pursuit of pleasures may recognize that money and many other forms of property are but means toward other ends, whether moral or immoral.

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[1] See also Luke VI: 24.

It is not enough, therefore, merely to recognize property as a means, rather than an end; it must be recognized as a means toward socially valuable ends only. This is, in general, the point of view of the New Testament. It is not *money,* but *the love of money* that is condemned; not worldly possessions, but evaluating them above spiritual possessions, instead of only as one of the means toward attainment and development of such possessions.

In religion, in ethics, and in education there is general agreement as to the practical value of material possessions, if properly used. There are some differences of opinion as to the ethical basis of private property and the restrictions that may or may not properly be placed upon it. Underlying these differences, however, is the common ground of agreement among intelligent, socially minded students that property or material wealth, whether public or private, is one of the necessary means to human happiness and progress. This is a utilitarian theory of property. Further elaborated, it is sometimes held to mean that each should produce in proportion to his ability and each should receive in proportion to his need. This is a commonly accepted ideal in the family, where, in consideration of the needs of infancy and the necessities of old age, the popular labor theory of property is wholly inadequate. Also, the natural affections and mutual interests that normally accompany family life make feasible this idealistic-utilitarian theory of property.

It has been pointed out in a previous chapter that realization of the second great commandment in practice must be modelled after the ideal family, where each works for the best good of all. This thought applied to property at once makes the utilitarian theory acceptable as an ideal to be realized, as nearly as may be, in practice. This may come about in any one of a variety of ways or, perhaps, more effectually by a combination of ways. Law, in the absence of moral character in the citizens, may be powerless for good; good will on the part of citizens without legal regulation of property is likely to be ineffective. On the other hand, law as the expression of good will may provide effective means of utilizing property for the best good of all. It must be recognized that all private property rights are maintained by law and may be modified by law. These rights are also subject to many limitations looking toward the general welfare. It is a generally accepted principle in ethics that there is no absolute right to private property.

The present economic and social situation in America calls for a vigorous campaign of education in the conservation and legitimate use of property; i. e., training in practical economics. Both the mature and the immature are too commonly given to dissipation of property through lavish expenditures or unwarranted speculations, or both. The two very frequently go together, speculation being regarded as a possible means of making a fortune with which to sustain the expenditures; these expenditures are, however, often made in anticipation of the expected returns. The extensive use of the credit system makes this possible. Paul's command to the Thessalonians "that if any would not work, neither should he eat," may have application to property no less than to industry. In either case it condemns the disposition to get something for nothing, a disposition manifest in extreme form in gambling. In attitude and motive much speculation is but a form of gambling, and, when accompanied by lavish expenditures in living, is, no less than covetousness, a major cause of all sorts of crimes, crimes against persons as well as against property.

PROBLEMS

1. Why is property essential to civilized community life?
2. What is the ethical basis of private property?
3. What kinds of property are generally publicly owned?
4. What kinds of property are recognized as semipublic by being exempt from taxation?
5. Give examples of private property that is devoted to public uses.
6. (a) Under what conditions may possession of great wealth hinder the moral development of its possessor?

   (b) How may such possessions be made a positive moral asset?

7. Why are the rich so sternly rebuked in James V: 1-6?

8. Why do thoughtful people sometimes "pity the rich young man?"

CHAPTER XXVI

MARRIAGE, DIVORCE, AND SEXUAL SINS

A. *Marriage.*

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Hebrews XIII: 4.

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

"One that ruleth well his own house, having his children in subjection with all gravity;

"(For if a man know not how to rule his own house, how shall he take care of the church of God?)" I Timothy III: 2-5.

"Let the deacons be the husbands of one wife, ruling their children and their own houses well." I Timothy III:12.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

"*If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*" Titus I: 5, 6.

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." I Timothy V: 14.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." I Timothy IV:1-3.

"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

"For as the woman is of the man, even so is the man also by the woman; but all things of God." I Corinthians XI: 11, 12.

B. *Divorce.*

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Matthew V: 31, 32.[1]

"And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

"And he answered and said unto them, What did Moses command you?

"And they said, Moses suffered to write a bill of divorcement, and to put her away.

"And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

"But from the beginning of the creation God made them male and female.

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh: so then they are no more twain, but one flesh.

"What therefore God hath joined together, let not man put asunder.

"And in the house his disciples asked him again of the same matter.

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[1] See also Matthew XIX: 3-12.

"And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

"And if a woman shall put away her husband, and be married to another, she committeth adultery." Mark X: 2-12.[2]

"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

"But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." I Corinthians VII: 10, 11.

C. *Family Relations.*

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." I Corinthians XI: 3.

"Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

"That he might sanctify and cleanse it with the washing of water by the word,

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

"For we are members of his body, of his flesh, and of his bones.

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

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[2] See also Luke XVI: 18.

"This is a great mystery: but I speak concerning Christ and the church.

"Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Ephesians V: 22-33.

* * *

"Children, obey your parents in the Lord: for this is right.

"Honour thy father and mother; (which is the first commandment with promise;)

"That it may be well with thee, and thou mayest live long on the earth.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Ephesians VI: 1-4.

* * *

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

"Husbands, love your wives, and be not bitter against them.

"Children, obey your parents in all things: for this is well pleasing unto the Lord.

"Fathers, provoke not your children to anger, lest they be discouraged." Colossians III: 18-21.

* * *

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

"But (which becometh women professing godliness) with good works.

"Let the woman learn in silence with all subjection.

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

"For Adam was first formed, then Eve.

"And Adam was not deceived, but the woman being deceived was in the transgression.

"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." I Timothy II: 8-15.

"But speak thou the things which become sound doctrine:

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

"That they may teach the young women to be sober, to love their husbands, to love their children,

"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Titus II:1-5.

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

"While they behold your chaste conversation coupled with fear.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

"For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands;

"Even as Sara obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

"Like wise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." I Peter III:1-7.

D. *Celibacy.*

"Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

"Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

"The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

"Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

"But I speak this by permission, and not of commandment.

"For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

"I say therefore to the unmarried and widows, It is good for them if they abide even as I.

"But if they cannot contain, let them marry: for it is better to marry than to burn." I Corinthians VII: 1-9.

"Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

"I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

"Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

"But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

"But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

"And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

"And they that use this world, as not abusing it: for the fashion of this world passeth away.

"But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

"But he that is married careth for the things that are of the world, how he may please his wife.

"There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

"And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

"But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

"Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

"So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

"But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God." I Corinthians VII: 25-40.

Of the hundred forty and four thousand who stood on Mount Zion it is said:

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

"And in their mouth was found no guile: for they are without fault before the throne of God." Revelation XIV: 4, 5.

E. *Sexual Sins.*

Sexual union without the sanction of marriage is repeatedly condemned in the gospel texts; this by reaffirming the Ten Commandments, and by the statement of Jesus to the penitent sinner, "Go, and sin no more."

The subject is dealt with very specifically in the epistles.

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

"And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

"For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." I Corinthians V: 1-5.[3]

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Ephesians IV: 17-19.

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Ephesians V: 5.

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[3] See also verses 6-13.

"For this is the will of God, even your sanctification, that ye should abstain from fornication:

"That every one of you should know how to possess his vessel in sanctification and honour;

"Not in the lust of concupiscence, even as the Gentiles which know not God:

"That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

"For God hath not called us unto uncleanness, but unto holiness." I Thessalonians IV: 3-7.[4]

"Lay hands suddenly on no man, *neither be partaker of other men's sins: keep thyself pure.*" I Timothy V: 22.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew V:27, 28.

Commentary

Thus far in human experience the family as an institution sanctioned by marriage, has proved to be the most satisfactory means of perpetuating the race. This is true biologically as well as socially, although in ethics the social reasons are stressed.

In his Meaning of Infancy, John Fiske has shown how the long period of dependence of the child makes necessary the maintenance of the family and also makes possible the ultimately high attainments of individuals of the human species. In contemporary civilization the educational demands have still further

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[4] See also Colossians III: 5, 6; James IV: 4-10; Mark VIII: 20-23.